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Biography.

A SHORT ACCOUNT OF THE REV. JOHN ELIOT,  
THE APOSTLE OF THE AMERICAN INDIANS.

Extracted from Mr. Mather's History of his Life.

MR. JOHN ELIOT was a native of England. He came to New England in the month of November, 1631, accompanied by a number of *puritans*, who fled from the persecutions of their native country, and braved the dangers of the Atlantic, and the horrors of the howling wilds of America, that they might here attend to, and maintain unmolested, all the pure institutions of the Lord Jesus Christ. Soon after Mr. Eliot's arrival in New England, he took the pastoral care of a select number of his pious friends, who, about this time, came from England, and settled themselves in the town of Roxbury, near Boston.

Mr. Eliot was eminent for his piety, zeal, and charity. As a minister he was laborious and faithful; his manner of preaching was plain and powerful, accompanied with gracefulness and energy. He would found the trumpets of God against all vice, with a most penetrating liveliness, and make his pulpit another mount Sinai, where thunderings and lightnings were displayed against the breaches of God's holy law. There was a peculiar fervour in the rebukes he bestowed upon carnality, in the professors of religion; he was then a Boanerges, and spake as many thunderbolts as words.\* There was usually in his sermons much of Christ; he would mention that name in his discourses, with a frequency like that with which St. Paul uses it in his epistles, and he could say with the apostle, *I determined to know nothing but Jesus Christ.*

Vol. V. No. 5.

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\* Quot verba, tot fulmina.

As a Christian and a minister Eliot shone with peculiar lustre ; but it is by the memorable titles of *Evangelist*, and the *Apostle of the American Indians*, that he has chiefly been signalized. In the discharge of these offices, the energy and benevolence of his comprehensive mind had a wide field for their exertion ; at once to civilize and Christianize a race of men over whom the prince of darkness had an absolute empire, who were fierce and savage, who were grossly ignorant, and strongly attached to their superstitious customs, was a work of no small magnitude, and argued more than common sentiments in the undertaker ; but the faith of an Eliot could encounter it. It appears that no other beside the holy Spirit of God first moved him to the blessed work of evangelizing these perishing Indians ; but when the work was begun, he received considerable encouragement ; good men applauded the undertaking ; the ministers especially encouraged him, and those in the neighbourhood of Roxbury supplied his pulpit, in part, during his absence. There was also a liberal contribution made in England for the promoting of this pious work. What appears, besides, to have encouraged Mr. Eliot in his undertaking, was the *possibility* of the American Indians being the posterity of the dispersed and rejected Israelites, concerning whom our God has promised, that they shall yet be saved, by the deliverer coming to turn away ungodliness from them.\* Not unwilling to believe this, the Indians were more beloved by Eliot for their supposed father's sake ; and the fatigues of his travels went on the more cheerfully because of such possibilities.

The first step which he judged necessary to be taken was, to learn the Indian language, which he did, by hiring a native to teach him, and, with laborious care and skill, he reduced the language to a grammar, which he afterwards published. Having acquired a knowledge of the language, he began, in the year 1646, to preach the gospel of our Lord Jesus Christ to these desolate outcasts. His first discourses to them were well received ; it was his wisdom that he began with them upon such principles, as they themselves had already some notion of, such as an heaven for good, and a hell for bad people when they died. It broke his gracious heart within him to see what floods of tears fell from the eyes of several among these degenerate savages, at the first addresses he made to them. Having begun this great work of teaching the  
Indians,

\* He saw the Indians using many parables in their discourses, much given to the anointing of their heads, much delighted in dancing, especially after their victories, computing their time by nights and months, giving dowries for wives, and causing their women to dwell by themselves at certain seasons, and accustoming themselves to grievous mournings for the dead ; all which were usual among the Israelites. He saw also the judgments denounced against the Israelites strangely fulfilled on the Indians, &c. &c.



Indians, incredible were the hardships he endured, in the prosecution of it. His own words, in a letter addressed to a friend, are, "I have not been dry, night nor day, from the third day of the week, unto the sixth, but so travelled, and, at night, pull off my boots, wring my stockings, and on with them again, and so continue, but God steps in and helps. I have considered the word of God, in 2 Tim. ii. 3. "Endure hardships as a good soldier of Christ."

It was one of his chief cares to bring the illiterate Indians into the use of schools and books. He quickly procured the benefit of schools for them, where many of them learned to read and write. Several of them received a liberal education, in the college, and one or two took their degree with the graduates. It was his chief desire, that the sacred scripture might not be hidden from them. He, therefore, with vast labour, translated the Holy Bible into the Indian language.\* The Bible being justly made the leader of all the rest, a little Indian library quickly followed. *Primers, Grammars, the Practice of Piety, Baxter's Call to the Unconverted, some of Shepard's works*, with such *Catechisms* as there was occasion for, were printed in the Indian language.

The Indians, who had felt the impressions of Eliot's ministry, were distinguished by the names of *praying Indians*, and they were quickly desirous of a more settled way of living conformable to the manners of the English. At several places they combined and settled; the place of greatest note among them was Natick. Here, in the year 1651, they compacted themselves into a town, and first applied themselves to the forming of their civil government. In this Mr. Eliot assisted them, and on a solemn fast made a public vow, "that seeing these Indians were not prepossessed with any form of government, he would instruct them into such a form as we had written in the word of God, that so they might be a people, in all things, ruled by the Lord." Accordingly he expounded to them the 18th chapter of Exodus, and then they chose rulers of hundreds, of fifties, of tens, and entered into a covenant to give themselves and their children unto God to be his people. On this occasion Mr. Eliot expressed himself in the following manner: "God will bring nations into distress and perplexity, that so they may be forced unto the scriptures; all governments will be shaken, that men may be forced at length to pitch upon that firm foundation, the word of God."†

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\* This Bible was printed at Cambridge, and was the first that was ever printed in America.

† This prophecy (if it may be called one,) appears to be fulfilling, as far as it respects the perplexity of nations, and shaking all governments. The shock is felt in a greater or less degree in every quarter of the globe. Whether this will drive men to that firm foundation, the word of God, is yet to be known.

After the Indians had settled in their towns, they abandoned that polygamy which had been common among them. They made severe laws against fornication, drunkenness, Sabbath breaking, and other immoralities. They were then desirous of having the establishment of a church order among them, with the several ordinances and privileges of a church communion. This was granted, and Mr. Eliot administered baptism and the holy supper among them.

Although Mr. Eliot had abundant success in his labours, yet he frequently laboured under much opposition and hindrance in his work. The principal opposition was from the Sachems or Indian princes. These, generally, did all they could to hinder their subjects from receiving the gospel. Mr. Eliot would say, "Such Indians are naught, and the reason they are bad is, because their Sachem is bad, and careth not to pray unto God." The reason that the Sachems were opposed to the gospel was, because they feared that religion would deprive them of the tyranny they exercised over their people, and oblige them to a more mild and gentle government. Mr. Eliot, *alone* in the wilderness, has sometimes been treated in a very threatening manner by these tyrants; but God inspired him with so much resolution as to tell them, "I am about the work of the Great God, and my God is with me, so that I fear neither you, nor all the Sachems in the country: *I'll go on, and do you touch me if you dare!*" Upon which, the stoutest of them have shrunk and fell before him.

The same spirit that inspired Eliot, inspired others, also, to prosecute the work of rescuing the Indians from their worse than Egyptian darkness. His fellow labourers in the Indian harvest were also greatly successful. It was at one time computed, that on Martha's Vineyard alone there were fifteen hundred seals of their ministry.

In a letter, containing an account of Mr. Eliot's labours among the Indians, which was dated at Boston, in 1687, and sent to Utrecht, there is this passage: "There are six churches of baptised Indians in New England, and eighteen assemblies of Catechumens, professing the name of Christ. Of the Indians there are four and twenty who are preachers of the word of God, and, besides these, there are four English ministers, who preach the gospel in the Indian tongue."

Mr. Eliot lived to an advanced age; his infirmities caused him to resign his pastoral charge of Roxbury, a few years before his death, into the hands of a successor, who was appointed at his own earnest request. He was about eighty six years of age, when his Lord received him to an eternal rest.



## Religious Communications.

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### PIOUS MEDITATION.

THE works of creation exhibit such demonstrative evidence of the existence of a supreme Being, that a rational creature would find it difficult to exclude all thoughts of him from the mind. Many events in the course of divine providence have a direct and irresistible tendency to suggest reflection on God. We may therefore consider it as a general truth, that all intelligent beings have some notions of the great First Cause. It is, however, immaterial to our present design to determine with certainty, whether this be universally the case. No one will doubt the fact, that sinners under the gospel generally think more or less of God. Between these thoughts of sinners, however, and the pious meditations of holy men, there is an important difference. It becomes therefore a serious and interesting subject of speculation to inquire into the distinguishing characteristics of holy meditation on God. A complete enumeration of all the particulars, in which religious meditation differs from that of the sinner, will not be attempted. Some of the most prominent features only will be delineated.

I. Pious meditation has the real character of God for its object. In this it is unlike the reflections of which sinners are the subjects. These are generally directed toward an ideal character, different from that, which the Bible ascribes to Jehovah. The greater proportion of sinners entertain erroneous notions of the supreme Being; notions, not merely inadequate on account of the incomprehensible perfections of his nature, but embracing certain qualities and feelings, which do not belong to God. We do not mean to insinuate, that they hate this intellectual or imaginary object of their own creation; they are without doubt pleased with the view. It is the character of God exhibited in its just light, that sinners are not pleased with. Here is the ground of their deception, and of their confident assertions, that they do not hate God, that they feel friendly to him. If they had a clear and distinct view of his perfections, they would then be as conscious of hating him, as they are now of love or indifference. We do not pretend that sinners never contemplate the real character of God. Before conversion they are frequently caused to have clear perceptions of his holiness, justice, and irreconcilable opposition to moral evil. While in this situation they feel the need of no arguments to convince them, that they are enemies of their Creator. Consciousness, or mental feeling, gives them as complete evidence of this, as of their own existence. But sinners in their careless state form incorrect sentiments of God; and all their meditations on him

him are deficient in this respect. Their attention is directed toward the creature of their own imagination; but the true *God is not in all their thoughts.*

It is not so with the Christian. To him as well as to the sinner that part of the character of God, commonly denominated his natural attributes, is truly mysterious. Respecting these perfections they may both entertain the same notions. Piety may exist in the mind, which has very inadequate ideas of self existence, omnipresence and eternity. Correct views of these things are not requisite to religious meditation. But of the moral perfections of God the saint has accurate thoughts. The goodness, justice, veracity, holiness, and mercy ascribed in the scriptures to the supreme Being, engage his attention. These qualities, combined with perfect wisdom and power, form that amiable and glorious character, which is the object of pious meditation.

II. Another characteristic mark of holy meditation is constancy, or frequency. The thoughts of good men naturally tend to God, as the magnetical needle naturally points toward the poles of the earth. They may be diverted to other objects; but this is their settled direction. The thoughts of sinners run in another channel. The objects of time and sense, the occupations, amusements, and honours of this world employ their chief attention; while God is forgotten. Now and then they may glance a thought toward their Creator, but it is only a transient view. The current of their meditations originates in a corrupt fountain, and takes its direction toward those objects, which render it still more impure. It may be said of sinners under the gospel, as of the ancient Jews, *they forget God, their Maker and Saviour.*

This natural tendency of the thoughts towards different objects plainly indicates different dispositions. If we know to what point the thoughts habitually verge, we have considerable evidence of the character. It is true a person *may* think much of that which he hates; but he *certainly will* think much of the object of his love. We may conclude, therefore, in general, that characters can be determined by the principal objects of attention.

III. The pious meditation of saints is affectionate. This quality forms an essential difference between the meditations of holy men, and those of sinners. Pious reflection always includes supreme love for the glorious object. We find by experience that we can contemplate some things without any sensible emotions of soul, and that others are attended with strong and vigorous exercises of love or hatred, whenever they enter the mind. When the Christian views the character of God, the language of his heart is this: *Whom have I in heaven but thee; and there is none upon earth that I desire besides thee.* This affectionate regard for the supreme Being produces those ardent desires expressed by the Psalmist. *As the hart*



*hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God; when shall I come and appear before God?* These exercises of affection and desire for God are peculiar to the saints. Sinners in all their contemplations on the divine perfections never experience any thing of this kind.

IV. Pious meditation is a source of delight. *My meditation of him shall be sweet; I will be glad in the Lord.* Thoughts on the object of our affection are always attended with delightful emotions. The pleasure, which we derive from contemplation, may be considered as the just criterion of our affection. If the moral character of Jehovah is the object, in view of which we experience the most refined enjoyment, our meditation may be denominated pious. If on the contrary our chief satisfaction is derived from the things of this world, our treasure is on earth, and our heart is there also. Now it is found to be true in fact by the experience both of saints and sinners, that their principal happiness is communicated from these different sources. There are persons in the world, who are conscious of receiving the most substantial pleasure from the contemplation of heavenly and divine objects. Others are equally sensible, that they have no relish for these things, that their happiness originates in another fountain. Here is the great and essential difference of character; the former are saints, the latter are sinners. Whatever may be their diversity of character in other respects, here is a point of agreement among all Christians, and an instance of resemblance between all sinners. Here, likewise, however similar in other particulars, is a uniform and universal separation of the two classes. We repeat the idea, saints are pleased with religion, sinners with temporal concerns. Let none infer from this, that the circumstance of being delighted with any system of religion is sufficient to entitle to the character of saint. In order for this, the delight must be derived from the real perfections of God.

If such are the distinguishing features of holy meditation, how small is the number of real Christians! None may assume this honourable appellation, who are not subjects of the exercises we have described. If we judge of the feelings of men by the criterion, which has the sanction of Christ, we must be convinced, that very few among the vast multitudes of mankind entertain that supreme and affectionate regard for the glorious God, which is essential to the character of disciples. With respect to the great body of men in this favoured land it is as evident, as any truth in morals, politics or philosophy, that they are not friends of God and the Saviour. To be fully convinced of this truth we have only to attend for a moment to the general strain of their conversation. So far as this observation is practicable, we shall soon see with a degree of evidence, which will supersede metaphysical reasoning,

reasoning, that "the carnal mind is enmity against God ; that it is not subject to his law, neither indeed can be."

As a consequence of the preceding subject we may also remark the important distinction between saints and sinners. A distinction, founded on exercises of heart toward objects so totally opposed, renders moral agents susceptible of different treatment with as much propriety, as the different qualities of food and poison fit them for application to different purposes. Let sinners realize, that they deserve the disapprobation of every intelligent being in the universe.

Let those, who from an examination of their exercises have reason to consider themselves the subjects of pious meditation, maintain a deep and constant sense of their dependence on God. You will be ready to acknowledge, that it is God who has made the difference between you and others ; that it is not in consequence of your own power, previous disposition, or determination, that your characters have been changed. You will therefore cultivate a grateful sense of the loving kindness and mercy of God in selecting you to be the objects of his special favour.

PHILORTHAS.

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### AN ADDRESS TO CARELESS CHRISTIANS.

AMONG all the inconsistencies in the conduct of mankind, we observe none greater, than the careless Christian discovers. He is inconsistent with his Christian profession, and inconsistent with his past experience. He has taken the Lord Jehovah to be his covenant God, and Jesus Christ to be his Saviour. He has sworn allegiance to the King of heaven, and promised to obey all his commandments. He has professed to be a disciple of Christ, and declared fidelity and zeal in his cause. After all these solemn professions of loyalty and friendship, how glaringly inconsistent does the careless, stupid Christian appear ; immersed in the cares of the world, or lulled asleep in the lap of pleasure and indolence ! "Come ye out from among the world, and be ye separate," is the command of Christ to his followers ; but this divine mandate is disregarded by lukewarm Christians, who are fallen asleep among dead sinners, and are dreaming of earthly pleasures.

How unreasonable and ungrateful are careless, formal Christians ! Experience has taught them that there is real happiness in religion, and that they cannot enjoy real satisfaction unless they are engaged in it. They have seen the vanity of the world ; but still will neglect those things, which afford them solid joy, and indulge themselves in sloth, or pursue the course, which they have every reason to believe will lead to sorrow and remorse. Jesus has assur-

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ed them, that while they continue in him they shall have peace, but that in the world they shall have tribulation. Yet they leave the service of their divine Master, "whose yoke is easy and his burden light," and wander in the way of transgressors, which is hard. Sleeping Christians, "have you not tasted and seen, that God is gracious?" Have you not found prayer and meditation to be delightful employments? While you kept yourselves in the love of God, and had your minds impressed with a sense of spiritual things, did you not enjoy pleasure far superior to that, which riches, honour, or worldly amusements can afford? Where now is the blessedness of which you once spoke? There was a time, when you could say to Christ, "Whom have I in heaven but thee, and there is none upon earth that I desire besides thee?" But where are all your joys fled? Why is it not with you now as in months past? Why did you not continue "rejoicing in hope of the glory of God?" Christ is the same glorious Being, his religion is the same; you enjoy the same calls and offers, and the same blessings are tendered you, if you will accept them. What has Christ done, which is the cause of your leaving him? Let conscience speak: Have you not lost sight of him among the cares and vanities of the world? Have you not been inquiring among the men of this world, "Who will shew us any good?" Arise, then, shake off your sloth, leave the dark haunts of sinners and be separate; "touch not the unclean thing." Remember that you are chosen to be soldiers in a spiritual warfare, and that you have every thing to hope, if you return to your duty, and every thing to fear, while you are inactive. Consider him, who hath chosen you to be a soldier. While you were his enemies, exposed to everlasting destruction, and deserving the vengeance of Heaven, Jesus condescended to die for you. While you were despising the riches of his goodness, and opposing his righteous administration, he plucked you as a brand from the burning, and made you monuments of his mercy, and heirs of a heavenly inheritance. Thousands of worlds bear no proportion to this unspeakable gift. Is this the best return you can make to treat his blessings with indifference, and sleep, when he has placed you on guard for so short a time? Can you not watch with him one hour, who suffered, bled, and died to redeem your souls from death? The hour of life will soon be past, and what you do in his service, you must do quickly.

Let the astonishing love of Christ constrain you to become active in his cause. Hear his call. He does not leave you to perish in your own chosen way; but condescends to offer you life and light again. He calls with a gentle, yet reproofing voice, "awake, thou that sleepest, and arise from the dead, and I will give you light;" you shall enjoy a different rest from what you now indulge;

dulge ; you shall find rest to your souls : " In me ye shall have peace, counsel is mine and sound wisdom, I am understanding ;" I have strength ; with these I will adorn you, if you will awake. Such is the call of Christ to careless, sleeping Christians, and such the promise to those who will awake. " What meanest thou, then, O sleeper," to disregard such glorious offers, and despise the calls of the King of glory !

O careless Christians ! consider how much you injure the cause of Christ, and the holy religion, which you profess. You are strengthening the hands of its enemies. Your divine Master commands you to " let your light shine before men, that they may see your good works, and glorify your Father who is in heaven," that your engagedness in religion may be a mean of promoting the glory of God, and advancing the happiness of men. But this you cannot do unless you awake. Attend to the solemn warning of him, who will shortly be your Judge. " I know thy works, saith he to the church of Sardis, that thou hast a name, that thou livest, and art dead. Be watchful, and strengthen the things that remain, which are ready to die. For I have not found thy works perfect before God. Remember, therefore, how thou hast received and heard, and hold fast and repent. If thou wilt not watch, I will come upon thee as a thief, and thou shalt not know what hour I will come upon thee."

Consider again, O sleeping Christians, that God usually pours out his Spirit in answer to prayer. By the prophet Isaiah he saith, " Ask me of things to come concerning my sons ; and concerning the work of my hands command ye me." In the prophecy of Ezekiel it is written, " Thus saith the Lord God, I will yet for this be inquired of by the house of Israel to do it for them." But while you thus sleep, you do not supplicate the throne of grace with earnestness and importunity for the conversion of sinners. You have but little anxiety about the salvation of their souls. You see the sword of divine vengeance suspended over their heads, without praying that they may be rescued and saved. You see them progressing rapidly in the broad road to destruction, and even reach the verge of the awful precipice, ready to plunge into the gulph of eternal torments, without faithfully warning them of their danger, or imploring divine mercy to arrest them.

O how can you answer to your divine Master for such unfaithfulness and criminal stupidity ! Arise then from your bed of sloth, call upon your God. As you have made mention of the name of the Lord, pray for the prosperity of his church. " For Zion's sake do not hold your peace, and for Jerusalem's sake do not keep silence ; until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

PHILORTHOS.

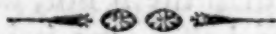


## A WORD TO PROFESSORS.

BY making a public profession of Christianity, you have deliberately and solemnly bound yourselves to obey the precepts, and to imitate the example, of the Lord Jesus Christ. What does Christ require of his disciples? He says, "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple. If any man will come after me, let him deny himself, and take up his cross and follow me. He that loveth father, or mother, more than me, is not worthy of me. He that loveth son, or daughter, more than me, is not worthy of me. If any man come to me and hate not his father and mother, and wife and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple. If thy hand offend thee," or cause thee to offend, "cut it off; it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched; where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off; it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched; where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out; it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire; where their worm dieth not, and the fire is not quenched. Strive to enter in at the straight gate, for many, I say unto you, shall seek to enter in and shall not be able. Be not conformed to this world. Set your affections on things above. Crucify the flesh with the affections and lusts. Mortify your members that are upon the earth. Let your speech be always with grace, seasoned with salt. Be ye followers of God as dear children. Fornication, all uncleanness and covetousness, filthiness, foolish talking and jesting, let it not be once named among you. Abstain from all appearance of evil. Rejoice evermore. Pray without ceasing. Quench not the Spirit. Love your enemies. Bless them that curse you. Do good to them that hate you. And pray for them that despitefully use you and persecute you. Take ye heed. Watch and pray. Whether ye eat, or drink, or whatever ye do, do all to the glory of God. Be ye perfect, even as your Father who is in heaven is perfect." Such are the commands of Christ. What is his example? See him resisting and overcoming the temptations of Satan. See him, not having where to lay his head. See him arising and going into a solitary place, a great while before day, and there praying. See him on the mountain, spending the whole night in prayer. See him washing his disciples' feet. See him meek and lowly, even in his greatest splendour while on the earth, riding on an ass and a colt the foal of an ass. Hear him weeping over Jerusalem. See him in Gethsemane. See him before Pilate. See him bearing

bearing his cross to Calvary. Hear his prayer for his enemies. See him pour out his soul unto death on the cross. Now consider, all ye professors of Christianity, what regard and obedience ye pay to the precepts of Christ, whom you call your Lord and Master. And remember that the Holy Spirit hath said, "He that saith, I know him and keepeth not his commandments, is a liar, and the truth is not in him." Consider also that it is written, "He that saith he abideth in him, ought himself also to walk, even as he walked." Now say, ye professors of Christianity, what of the self-denial, what of the activity in doing good, what of the patience in suffering evil, which Christ manifested in his life, are seen in your conduct? Alas, how many, in New England, who profess to know Christ, in works deny him, being abominable and disobedient, and to every good work reprobate. Art thou, O reader, of this criminal and hateful character?

SERAIAH.



## A WORD TO CHILDREN.

*My young Friends,*

THERE are but two classes of mankind. The one are the friends and the other are the enemies of Jesus Christ. His friends are walking in the path of the just, which as the shining light shineth more and more unto the perfect day. And when they die they shall forever be where Christ is, to behold his glory. His enemies are walking in darkness, and when they die they shall be reserved in everlasting chains under darkness, and tormented in hell forever. The example of the Lord Jesus Christ, who went about doing good, and the example of Satan, who, as a roaring lion, walketh about seeking whom he may destroy, are placed before you in the scriptures. Choose you, this very day, whom you will follow. But are you not already engaged in following the example of Satan? And will you, dear children, imitate the father of lies, who intends to destroy your souls in hell; and refuse to love and obey the Lord Jesus Christ, who died on the cross, that you might live with him in heaven forever? Though you see men, and women, and children, every where, living in disobedience to Christ, yet follow not this multitude to do evil, unless you mean to be cast into hell fire, which never shall be quenched. Will not the holy prophets advise you to love and obey Christ? Will not the holy apostles advise you to love and obey Christ? Ask the martyrs, who for Christ's sake were stoned to death, devoured by wild beasts, sawn asunder, and burnt at the stake. Notwithstanding all they suffered for Christ, with one voice they say, O love the glorious Saviour. Fear not them that kill the body, and after that have no more that they can do; but fear him who is able to destroy both



both soul and body in hell. Ask the dying Christian, What means his smiling face? His song of triumph? O death, where is thy sting? O grave, where is thy victory? Ask the dying sinner. His agonies, his wild look, his tormenting conscience give the dreadful answer. Ask the aged, who have spent their strength for the vanities of time, and now find that all they have gained is vexation of spirit. They must say, in view of their own folly and wickedness, Seek first the kingdom of God and his righteousness. Ask the prayerless person, ask the profane man, ask the hypocrite. They are silent; but their silence is the voice of conscience. Go visit a dying youth, lately profane and noisy at the tavern, or gay and jovial at the midnight dance, or swearing to confirm his lies at the card table. Do you doubt his opinion now he is in the agonies of death? Go tell the circle of young ladies, that she, who was lately the envy of their train, is now the food of worms, and doubtless the prey of devils. What says the secret anguish of their souls? Place death and judgment, heaven and hell, and eternity before the ungodly: Do not their consciences say, look unto Jesus; flee from the wrath to come? Ask the thousands of thousands and ten times ten thousands, who sing the song of Moses and the song of the Lamb. O, say they, dear children, love and obey the Lord Jesus Christ, our Lord and our God, and soon you shall join our blessed, joyful multitude. Descend to hell. If the rage of Satan, the agonies and shrieks of the damned, if their bitter railing, self-accusing, loud blaspheming, do not convince you; ask the rich fool, who said, Soul, thou hast much goods laid up for many years, eat, drink and be merry. What says he, as he gnashes his teeth; Can it profit a man to gain the whole world and lose his own soul? Now, my young friends, what say your consciences? Can you plead for Satan against heaven, earth and hell? Or, while your consciences renounce his cause, will you give Satan your hearts? What will you do? Determine before you sleep, before you eat, or drink. Determine before you move. Can you for a moment refuse to obey him, who is King of Kings and Lord of Lords? Will you not love and obey him, who is the chiefest among ten thousands and altogether lovely? Whose commands are sweeter than the honey and the honey comb? His service is perfect freedom. His yoke is easy, and his burden light.

SERAIAH.

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A DIARY.

MESSRS. EDITORS,

*If the following extracts from the diary of Mr. —, written nearly a century ago, meet your approbation, you are requested to publish them in the Massachusetts Missionary Magazine.*

July 15, 1709. THIS morning I devoted some hours to pursue a thought which I have often had. The thought was this;  
I considered

I considered how very accurate I and others endeavour to be in stating in our books of merchandize an account of profit and loss, by which we may at any time know, whether we improve or decline in our worldly estate; and yet how careless most men are, and myself especially, in the vastly superior concerns of the soul, so as to keep no account of the growth of grace or corruption, that it is very hard to tell on which side the balance lies. I considered further that as a factor I enter exactly in my books all goods consigned to me, that I may make due and full returns to my principals; why then should I not, at least with equal justice, keep a diary wherein to enter all the mercies of God, (which are goods not given, but only entrusted to me) that I make suitable returns in the course of my life? I would also carefully preserve in the same book, the memory of all the afflictive evils and trials which befall me in the course of my pilgrimage; and likewise all my temptations that have any peculiar character upon them, and my behaviour under them; and in general my design is to keep an account of my spiritual concerns, that I may not, through ignorance, fancy myself rich, when at the same time I may be poor and miserable, and blind and naked: As in temporal matters, some merchants of my acquaintance, for want of keeping fair accounts, have believed themselves rich, when soon after they have found themselves bankrupts. Grant, therefore, Oh my great Judge, that when in a little time the account of my life must be stated and examined at thy righteous bar, there may be found in it no errors, but such involuntary mistakes as thou of thy infinite mercy will forgive.

*August 23.* This evening, in my chamber, reading the instance of Christ's humility in washing his disciples' feet, I was much affected with his reply to Peter: Except I wash you, you have no part in me. Ah, Lord! If nothing but what is clean can have a part in thee, and nothing is clean which thou hast not washed, Oh then wash my impure soul from all its uncleanness; and though I am stained from the crown of my head to the soles of my feet, yet if I am sprinkled with the blood of my Redeemer, I shall be clean; if I am washed with that precious effusion, I shall be whiter than snow! And let me therefore say, that in a spiritual sense, which Peter was checked for saying literally, Lord, wash not my feet only, but my head also.

*Sept. 7.* There are three things which I greatly desire to observe in the conduct of my life. First, I desire to carry it with a flowing courtesy to all men, yet not to exceed in fair words what I will perform in real deeds. 2d. I would carefully avoid every thing in my words and behaviour that may look like a slight or contempt of my neighbour, for there is no man so inconsiderable but may some time or other be able to do me a kindness, or a prejudice; besides, I am myself, all things considered, the most contemptible



temptible man in the world, and therefore it would be insufferable in me to condemn others. 3d. I desire to see in myself great meekness and lowliness, that I may be more like to my meek Saviour. This, therefore, shall be my prayer: Oh God! who givest grace to the humble, give me grace that I may be humble.

*Nov. 6.* Having now a great enterprize in hand, I committed the whole conduct and success of it to God in the following manner, viz. 1st. I acknowledged that the way of man is not in himself; it is not in him that walketh to direct his steps. And for myself in particular, I am a poor, shallow creature, and if I depend on my own management, can rationally expect nothing but frustration and disappointment. 2d. That when I consider my sinful life, I have no reason to expect the guidance and blessing of God upon me. 3d. That yet, without that, all human endeavours are vain. Here I made confession of my faith in God's universal, over ruling providence; and begged of him to establish me more and more in the belief of it. 4th. I owned that it was nevertheless my duty to use my utmost diligence in the affair, which I resolved to do by the help of God, that so my own heart might not afterwards reproach me of negligence. 5th. I resolved to be resigned to the will of God in the event, be it what it would. It is fitting the great Governor of the world should order every thing as he pleases, and for me to be discontented with his dispensations is to strive with my Maker, which is an unpardonable folly, as well as rebellion.

*Dec. 14.* At this time I am encompassed with many troubles, so that my soul is exceeding sorrowful, and my heart is ready to die within me; but I consider that God has made this world troublesome to wean me from it, and that it is unequal for me to expect always a bright sun and serene weather in this world; and this a little relieves me, especially when I observe that others, who are better than I, meet with much greater disappointments and crosses than befall me. But nothing eases my solicitous mind like pouring out my soul to God in prayer, and fixing my faith in his infinite mercies. Why art thou cast down, oh my soul? Why art thou disquieted within me? Hope thou in God.

*March 5.* My disappointments continue and increase, and I find my heart begins to murmur; but those words come in seasonably to my relief: Why should a living man complain, a man for the punishment of his sins? He that has life left, has more than he deserves, it being the mercy of God that he is not covered with everlasting darkness; besides, the living man has yet hopes and may live to see better days. But if the living man may not complain for the punishment of his sins, how much less may I, who besides my life, have health, reputation, friends, and some small part of my worldly estate yet left me. These are inestimable blessings, and may the favour of them make me truly thankful, and enable

enable me often to put that question to my soul: What shall I render to the Lord for all his mercies to me?

*July 13.* My secular affairs have of late been very fluctuating, and are yet so. I must therefore commit them to God, and in the diligent use of means wait patiently on him. In the mean time I must watch over my heart and its unruly affections. I find my heart beats out of time; a little success, or pleasing prospect, sets my pulse high, and a little disappointment is apt to sink them low. This is unbecoming a man and a philosopher, but is of dangerous consequence in the Christian life; as it is an evident indication that my affections are too much set on this transitory world. St. Paul says, The time is short, therefore it remains that when we weep, it be as if we wept not, and when we rejoice, as if we rejoiced not, &c.; for the fashion of this world passeth away. The Lord give me this holy indifference for the empty and vanishing enjoyments of this life, and enable me to fix my heart not on the things that are seen, that are temporal, but on the things that are not seen, that are eternal.

*Aug. 20.* Of late my thoughts have run very much upon the great worth and value of time. It seems to me, in my retired contemplations, such an inestimable jewel, that the very filings of it are to be carefully saved; and yet there is nothing of which men are more lavish; not considering how short it is, how swiftly it passes, how irreparable when it is gone, and what a strict account we must all one day give of it. For myself, I am amazed when I consider how my time slides away. I have now lived almost a revolution of Saturn; and consequently, by a rational computation, have got half way through my journey; and my life is still running on, the years roll swiftly over my head, and will never return; yesterday will never come back. And thus death is advancing apace towards me, and I in the mean while am doing nothing for God, nothing for my soul, nothing for eternity. Oh how vast is the work I have to do; and how short, how very short is the time I have to do it in! I will, therefore, for the future, by the help of God, redeem time from my natural sleep and my lawful recreations, to take care of my soul. It is but just that my body should be denied for the good of my soul, seeing my soul has so often suffered to gratify the inclinations of the body.

*Oct. 8.* I have lately been and am yet greatly harassed with difficulties in the scheme of the Christian religion. They have for some time laid so heavy upon me, that I could neither rest in the night, nor pursue my secular affairs in the day. I trust that God will never charge this to me as a fault, because I have struggled with these temptations what I could, and have frequently and earnestly implored his aid against them. I can appeal to the Searcher of hearts, that I desire above all things to be stedfastly fixed in every article of the Christian faith. What gives my mind some  
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case is, that I find human reason a very weak and lame judge in the material and sensible world, and therefore may not expect it should be any ways adequate to the mysteries of the world that is immaterial and invisible. It is commonly said that there are many appearances in nature which reason cannot account for; but I am obliged to carry this assertion higher, and to say there is not one phenomenon in nature that I yet see philosophically accounted for. Nor do I see how it can be otherwise; seeing all the operations of nature are reducible to two principles, viz. matter and motion; and we are utterly ignorant of them both. We know the first only by its accidents, but have no idea of the thing itself, (or, as logicians speak, the substratum) so the latter being an accident, no one can explain the communication of it from one body to another. Nay, so blind a guide is our depraved reason, that there are some directly contradictory propositions, and yet by reason I can demonstrate them both to be true, which yet is impossible, as in the point of the divisibility of bodies and the philosophical consideration of eternity. Well, then, I will endeavour to believe against reason, that is, against apostate and corrupt reason, and bless God for the light of revelation in the glorious gospel, which I can never enough prize, because it is an unerring light, and contains in it the words of eternal life. Lord, I believe. Oh help! help my unbelief!

*Dec. 4.* I have lately had a ship wrecked in a storm, which is another addition to the many breaches which it has pleased the holy and righteous providence of God to make upon my little worldly estate. Well; I consider that in a little time the whole world will be a great wreck; and, therefore, instead of repining at my loss, I will only take occasion from it to reflect seriously on that great disaster which will swallow up every man's estate, when heaven and earth shall break together, and the stars shall fall from their orbits like untimely fruit, shaken by a mighty wind. Oh my God! give me grace to despise this transitory world, and to seek after the one thing needful, that one necessary thing which will stand by me when this world shall sink under me. Enable me to build my house on a rock, that when the rains descend, and the winds blow, and the floods come, and beat against it, it may stand immoveable.

*March 1.* This week, as I was walking by a church in the city on which the workmen were building a steeple, a great stone fell and knocked a man down dead just before me. Had I been advanced but a few paces, that poor man's fate had been mine. And how unprepared was I upon such sudden warning, (or rather no warning at all) to appear before my great Judge! I must forever adore the patience of my heavenly Father, that bears with

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my great offences, and has lengthened out my barren and unfruitful life. I also see by this providence that there is no depending upon a to-morrow; but I must always be ready, with my loins girt, and my lamp trimmed, not knowing the hour when I may be called to judgment.

*April 23.* I am at present in great secular prosperity, many evils which I exceedingly feared have been mercifully prevented from coming upon me; and some important enterprizes, in which I have engaged, have wonderfully succeeded, and I may say have exceeded my fondest hopes. And besides, I have a very fair prospect of a speedy and large addition to my present happy circumstances. Oh what, what shall I render to the Lord for all his benefits! My heart overflows with joy while I am thus recording the loving-kindness of God to the worst of sinners. This morning as I lay in bed and meditated on this delightful subject, I could not but often repeat that rapture of David: I will praise thee, O God, as long as I live, and bless thee while I have any being; which I thus paraphrased:

Oh God, I'll praise thee while I live,  
And while I any being have;  
Whilst flesh and blood, my tongue shall sing  
Praises to thee, my God and King;  
And when this body shall consume,  
And I all spirit am become,  
Then with a brighter, stronger flame  
My soul shall still exalt thy name.

*May 25.* The smiles of Providence are still upon me, blessed be the God of all my mercies. I can now look back with exceeding joy upon many disappointments which were very grievous when they happened, but I find by experience were for my good. The thorns have yielded me grapes, and the thistles, figs. And I can say with respect to my temporal affairs, what Saint Austin said in a spiritual sense. Thus kind has the divine dispensation been towards me in my worldly matters. But Oh, my indulgent heavenly Father, shall I reap no advantage hereby to my interior state? Shall I receive all this good at the hand of God, and make no returns of gratitude to my great Benefactor, by living more to his praise, and by studying to adorn the doctrine of God my Saviour? Oh how sad will it be, if, while my outward estate thrives and prospers, my better part should languish and decay; and I in a little time should pass from earthly happiness to everlasting misery. Oh let almighty grace step in and prevent me with its goodness.



BRIEF SURVEY OF ECCLESIASTICAL HISTORY, IN A SERIES OF LETTERS TO A STUDENT IN ——— UNIVERSITY, BY HIS FATHER.

*Letter III. Century II.*

Continued from page 146.

*My dear Son,*

I HAVE already exhibited to your view, in a concise manner, the principal events, both prosperous and adverse, which happened to the Christian church, during the first century, or hundred years after the birth of Jesus Christ.

In entering on the second century, it comports with my design to observe, in the *first place*, that during this period the Roman emperors, who swayed the sceptre over a very extensive portion of the then known world, were, in general, men of a moderate and gentle disposition of mind.

This moderation and lenity of the emperors was singularly favourable to those Christians, who lived under the Roman government. Although several very cruel edicts were issued against them by the instigation of the Pagan priests and the infuriated populace; and although the blood of numbers who embraced the Christian faith was shed, and sometimes with the most savage cruelty; yet, by several of the emperors, laws were enacted, by which the Christians were enabled, in a good degree, to defend themselves against the injurious treatment of the priests and people.

Hence it came to pass that, in this century, the limits of the church were very considerably extended, and the number of converts to Christianity greatly increased. The truth of this statement is abundantly evinced by the early writers in the church. They assure us that Christ was acknowledged in Asia, Germany, Spain, Britain, and several other nations.

The writers of this century attribute the success and rapid progress of Christianity to the special interposition of Almighty Power; to the energy of divine truth, and to the extraordinary gifts which were imparted to the Christians of those times, and the miracles which were wrought in their behalf.

In this century, the New Testament, which was originally written in Greek, was translated into the Latin language, which was, at this time, the language most generally spoken; and copies of this translation were multiplied and dispersed with great zeal and diligence for general use and benefit. But notwithstanding this prosperous state of the church, in this century, it very considerably suffered, as before hinted, by the cruel scourge of persecution. This took place under the reign of several Roman emperors, who appear to have been exasperated against the Christians by the most false accusations and groundless calumnies, that could be invented  
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by the malice and jealousy of the Pagan priests and an enraged populace.

The form of church government was brought, in this century, to a considerable degree of stability. One bishop or minister presided over one Christian assembly, to which office he was elected by the society at large. In this department, a variety of laborious duties were devolved upon him. To assist him in the arduous employments of his office, subordinate officers were appointed, denominated *presbyters* and *deacons*.

During a great part of this century, the Christian churches were independent of each other. There was no other bond of union between them but that of charity. Each Christian assembly was, if I may so speak, a separate commonwealth, governed by its own laws. But at length, all the Christian churches of a province were formed into one large ecclesiastical body, which, like confederate States, assembled at certain times, in order to deliberate and to transact business in relation to the common interests of the whole. These associations were sometimes denominated *Synods*, and sometimes *Councils*.

However well intended, and however useful these associations might be in their first establishment, they were afterwards, by abuse, very injurious in their effects. The bishops or ministers of churches, by means of these Synods or Councils, augmented their power and authority to that degree, as to lay a foundation for the ecclesiastical tyranny in the church, which, in after periods, took place, and arose to a very oppressive height.

In this century, several very able and distinguished writers arose in the Christian church, who defended the cause of Christianity with great zeal, ability, and success. Their writings were plain and simple, but judicious and powerful. Among these venerable worthies were Justin, Irenæus, Athenagoras, Theophilus, and Clemens, who are justly held in high veneration.

As to the doctrines of the church, during this century, they appear, from the writings of the Christian fathers, to have preserved a beautiful simplicity. But few corruptions appear to have tarnished the pure doctrines of Christianity; but few disputes to have existed, to disturb the peace and harmony of Christians, or interrupt brotherly love and fellowship. It is, however, to be observed, that some errors arose, and, by some in the Christian church, were warmly advocated. Among others, this was one of the erroneous notions which prevailed, that the *martyrs* only entered upon a state of happiness immediately after death; and that, for the *rest*, a certain obscure region was assigned, in which they were to be imprisoned until the second coming of Christ; or, at least, until they should be purified from their pollutions. This idea is similar to that of the popish purgatory. This egregious error, although embraced, at first, but by very few, and was, in its effects,  
but



but little injurious to the Christian cause, afterwards enlarged and became productive of almost innumerable other errors, and incalculable mischiefs.

But notwithstanding the existence of several errors, there does not appear to have been much, if any, open defection from the gospel, as the great rule of faith and manners.

Few, if any, regular systems of divinity appear to have been written by the Christian fathers, during this century. Several commentaries on the gospel and epistles, however, made their appearance. The character of the writers, though not the most brilliant, were distinguished for their candour and probity. What are denominated *pious frauds*, or artifice and sophistry, had not yet infected the Christians.

As the boundaries of the church were enlarged, the number of irregular and vicious persons, who entered into it, was increased. Hence, penitential discipline and excommunications became more frequent.

Hitherto we have seen the Christian religion retaining, in a high degree, its beautiful simplicity and engaging purity. Few corruptions had, at this period, crept into the church. But there is no institution so pure and excellent, which the corruption and folly of man will not, in time, alter for the worse. *The brilliant diamond must be painted*, to please his vitiated taste! This was particularly the case with respect to Christianity. In this century a number of unnecessary rites and ceremonies were added to the Christian worship. However well intended they might have been, they laid a foundation for destroying the beautiful simplicity of the gospel; and, in process of time, they produced this pernicious effect.

Apprehensive of such evils, many wise and judicious men, in the Christian church, endeavoured to prevent them, and were greatly grieved when they were introduced. One reason assigned for introducing novel rites and ceremonies into the Christian worship was, that Jews and Pagans might, with greater facility, be induced to embrace the gospel; for these new rites and ceremonies were, in a considerable degree, adapted to Jewish and Pagan taste and prejudices. No policy could have been more injudicious than this. No society of men, well established on a good constitution of government, whether religious or civil, will ever gain any advantage by altering the laws and regulations of that constitution, and by adding new laws and regulations to it, uncongenial to its true spirit, for the sake of increasing their number. Should they so far gain their point as to increase in numbers, yet their respectability and strength will, of course, decrease, and their usefulness diminish. A good institution cannot be too carefully guarded, or too strenuously supported against corruption.

Some of the innovations introduced into the church, during this century, will now be briefly noticed. The

The death and resurrection of Christ, and the effusion of the Holy Ghost upon the apostles, were celebrated by anniversary festivals. The wine, in the celebration of the sacrament, was mixed with water. A part of the consecrated bread, and the wine thus mixed, were carried to the sick and absent members of the church; and the Lord's supper, it is affirmed, was administered to infants during this century, and under the idea that it was necessary to their salvation. Persons, on being baptized, received the sign of the cross, were anointed, and by prayers and imposition of hands were solemnly commended to the mercy of God; and in conclusion they received milk and honey.

Heresies and divisions arose, and, in a considerable degree, troubled the church, at this period. It is to be observed that no inconsiderable number of Jews had embraced the gospel; but their attachment to the Mosaic institutions, or the ceremonial law, in many instances, remained unabated. This body of Judaizing Christians set Christ and Moses upon an equal footing, in point of authority, and mixed the Jewish and Christian religions together. But this sect could not long agree among themselves; the consequence of which was a division into other sectaries. Among these was a sect denominated Ebionites, who regarded Christ as a man, born of Joseph and Mary, according to the ordinary course of nature. They also maintained that the observance of the ceremonial law was necessary to salvation. This was one of the most heretical sects that existed in this century.

Not only did heresies and divisions exist among the Jewish, but also among the Gentile converts. Several different sects of Christians from among these sprang up; some of which, to a very considerable degree, adulterated the purity of the gospel with a mixture of Pagan philosophy, or science, falsely so called. This mixture, not only obscured the beauty and lustre of Christianity, but was unfriendly to the purity of morals. It in some instances, at least, was favourable to the lusts and passions of mankind, and served as an incentive to the practice of gross wickedness. To enumerate and name the leaders of these several sects, or to give you a detail of their several absurd notions and pernicious practices, would be inconsistent with my plan, nor would you find it very interesting. Let it suffice to observe, that in proportion to their departure from the simplicity of the gospel, were the increase of superstition and impiety.

I have now very briefly passed in review the most important events which happened to the church during the second century.

From this review several reflections will naturally arise in your mind. Notwithstanding the Roman emperors treated the Christians, sometimes, with unreasonable rigour, and even with unfeeling cruelty, yet, not unfrequently, their conduct towards them was marked with much lenity and kindness. Here you will not con-

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fine your contemplations to natural causes ; but looking beyond these, your mind will terminate on the overruling providence of that Almighty Being, in whose hands, and under whose control, are the hearts of kings and the most potent emperors, and who turneth them whithersoever he will, as the rivers of water are turned. The mighty monarchs of the Roman empire, all their devices and all their conduct were entirely under the control and direction of him, who maketh all things according to the purposes of his infinitely wise and sovereign will and pleasure. The God of providence restrained and gave scope to their passions, their devices and conduct, in relation to their Christian subjects, in such a manner and in such degrees, as best to accomplish the counsels of infinite wisdom, in the preservation and prosperity of the Christian church.

The superintending and directing providence of God you are to consider, as extending to *every event*. The infinite variety of events which take place in his boundless dominions you may compare to a chain consisting of an equal number of links. Each link in this chain is necessary to the completion of the design for which it was formed. Let but one link be taken away or broken, and that design will be frustrated. But what is this chain, or rather what is its origin, and what its support ? The *universal* providence of God, that providence which directs and governs all, even the minutest events. And is it not a most comfortable and animating consideration, that, as the God of providence is infinitely wise in heart and excellent in working, so, the operations of his providence must be infinitely wise and excellent. God overrules and conducts all things well, in the highest possible degree. He maketh even the wrath of man to praise him, while he restraineth the remainder of it. The Roman emperors, as well in their cruel, as kind treatment of the Christians, were instrumental to the prosperity of Zion, the illustration of God's glory and the accomplishment of his high decrees and wise determinations. Because the Lord reigns, and *thus* reigns, how much occasion is there for joy and rejoicing !

The disposition of the ministers of religion, (many of them at least) in this century, to assume and exercise undue authority and power ; and the foundation which they laid, in the establishment of ecclesiastical synods or councils, for the most unreasonable usurpations and lordly tyranny, afterwards exercised by their successors, should excite a proper jealousy, and arouse a reasonable vigilance in Christian societies, to guard against encroachments upon their religious privileges, by their ministers. Public teachers of religion are subject to like passions and lusts with other men. Possessed of exorbitant power, they will be likely, in but too many instances, to make an improper and even tyrannical use of it. To prevent, then, the acquisition to their ministers of that authority and power, whether by synodical or other establishments, not authorised by the gospel, Christian societies cannot be too careful.

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On the other hand, equal if not greater evils would probably be the result, should Christian societies encroach upon the prerogatives or rights of their ministers. A *religious republic* in which the brotherhood should claim and exercise those functions, which the great Head of the church has confined to his ministers; or should they assume the authority of dictating to them what doctrines they shall preach; of prescribing regulations with respect to the admission of persons to special ordinances, and the disciplinary laws by which Christ's kingdom shall be governed, without the consent and concurrence of their ministers, and in opposition to the laws and regulations of the great Legislator of the church: Should such be the conduct of the brotherhood, incalculable would be the evils resulting to our holy religion. The beauty and glory of the Christian church would be obscured, destroyed. How important is it, then, that neither ministers nor people yield to each other, nor assume to themselves power or authority, not imparted to them by the great Legislator in the Christian kingdom; but that they harmoniously move in the respective spheres allotted to them by Jesus Christ.

From what has been suggested with respect to the innovations which were introduced into Christian doctrines and rites, and the evil consequences thence resulting, you must perceive that it is highly important to guard those doctrines and rites against corruption, with the utmost vigilance and zeal. Too much pains cannot be taken in the defence of gospel doctrines and institutions, to preserve, or restore their native purity and simplicity. The changes which took place in this century, in the Christian religion, both with respect to doctrines and worship, although comparatively but inconsiderable, prepared the way for the most lamentable corruption of the Christian church. And this, in most parts of Christendom, is awfully visible at the present day.

To purge the gospel system of the impure mixtures which human wisdom has introduced into it, and to remove the rubbish thrown upon it by presumptuous hands, would be an undertaking, important as it is difficult. In due time, it is not to be doubted, that this great and important work will be effected. And may not the pleasing hope be indulged, that divine Providence is preparing the way for the accomplishment of that desirable event? But is it not equally important, and less difficult, to guard against, and prevent the intrusion of error, both in faith and practice; and, with respect both to churches and individuals, where truth and purity generally prevail?

How much soever modern catholicism may advocate the innocence of religious error, you are convinced, I trust, that it bears no small resemblance to the *innocence* of the old deceiver, in his smooth and flattering address to the original mother of our race, or at least to *her* *innocence*, in believing his lies and following his advice. Her  
innocence,





experience many sorrows and encounter many tribulations, which occasion him to complain of "broken bones," and of "wetting his couch with tears?" But how often does he realize wonderful deliverance from his trials, and the joys of salvation! The light of God's countenance shines upon him; his spiritual enemies are, for a season, at peace with him, and his joyful soul is attuned to love and praise. Such reverses every Christian must expect to experience, in a greater or less degree, while he remains in this imperfect and mutable state of existence; nor, ought he to wish for a complete exemption from them: uninterrupted peace and prosperity would be inconsistent with a state of trial or probation. Christians must often be in a state of conflict, nor will they find perfect repose till they shall enter into that rest, which remains for the people of God. N—E.

To be continued.

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## Selections.

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### THE TWO APPRENTICES.

A NARRATIVE AND CONVERSATION.)

(Written to show the Excellency and Use of Scripture.)

JOHN SMART and Thomas Steady were fellow apprentices to a respectable tradesman in a considerable country town. Thomas was a serious, intelligent and amiable youth, who had been religiously educated under a pious uncle. John had more vivacity and quickness both of wit and temper, and was too much disposed to be what is called unlucky, but which is, in fact, wicked; he had seen nothing at his father's house (who was a wealthy farmer) but a jovial and merry life.

Their master was a worthy man in his dealings, and sometimes went to church; but did not concern himself about the religion of his family. He had no objection to the seriousness of Thomas, nor the levity of John, so that they attended diligently to their business.

Every Sunday both the boys went home to their respective friends, and spent the day as they had been accustomed. Thomas went to church with his uncle, attended very seriously to the minister, and when they returned he read the scriptures and other religious books. On the other hand, John generally spent the Sunday mornings in rambling about the fields; sometimes maying, or birds-nesting, blackberrying, or fishing, as opportunity served; and his afternoons and evenings were commonly spent in indolence



dolence and sport, or in foolish talking and jesting in his father's family.

As they both served in their master's shop, and he was much absent, they had many opportunities for conversation, and the different manner in which they spent the Sabbath was often the subject. John was proud to relate his exploits and adventures; and Thomas, to whom they were always disagreeable, seldom failed to reprove or to admonish him. These reproofs, though administered with temper and affection, would sometimes pierce his mind like a dagger; but the wounds were not deep, and therefore soon closed, and were forgotten; and not unfrequently the stroke was warded off by a kind of levity, which steels the mind against conviction, and renders it insensible to its own best interests.

On one occasion, however, their conversation became more serious, and its effects more important. On the preceding Sunday, John had been at home as usual, and was highly entertained by a strolling player, who had gained admission to his father's table, and greatly diverted them with jesting upon the Bible; turning many of its histories into ridicule, and particularly that of the prophet Jonah, who, by the miraculous power of God, was preserved three days alive in the belly of a whale. This profane ridicule John mistook for wit, as young people are too apt to do, and thought it would furnish him with excellent weapons to attack Thomas, and overturn his principles. Monday came, and John soon found an opportunity to commence his assault, which he did as follows:

*John.* Well, Thomas, what was the parson's text yesterday? Was it about Jonah and his whale?

*Thomas.* No, John: his text was, "Good is the word of the Lord which he hath spoken." What think you of it?

*J.* Think! Why, I wonder at your believing such stories as your Bible contains to be the word of God. If, instead of the whale swallowing Jonah, it had been said Jonah swallowed the whale, you'd believe it?

*T.* It is time enough to say so when I do. Yet, I confess, I would as soon believe that, as somethings you do.

*J.* How so? Sure I don't believe too much.

*T.* I mean you believe things much more absurd than I do, after all your ridicule.

*J.* What things?

*T.* What do you think of the Bible?

*J.* That it is a gross imposition on mankind: the contrivance of knaves and hypocrites.

*T.* What does it teach?

*J.* You best know that.

*T.* Does it teach wickedness or goodness?

*J.* Oh, it teaches many good things, to be sure.

*T.* Does

T. Does it teach any evil ones?

J. Not that I know of.

T. Did you ever know any person made wicked by reading and studying the Bible?

J. No. But did you ever know of any made better by it?

T. Yes, surely. Farmer Newman used to swear, and lie, and cheat his neighbour; but now he prays, and reads, and loves his Bible; every body admires the alteration. So Ralph the waggoner used to get drunk, and quarrel, and beat his wife, and starve his children; but now he is one of the best of husbands and of fathers, and a very sober, good man. I could tell you of many other instances. Can you deny them?

J. I have heard such things; but what have they to do with the subject we were talking of?

T. I'll tell you, John. You say the Bible was written by bad men, knaves and hypocrites; now, then, you believe that knaves and hypocrites conspired to write a book full of good things, and calculated to make men good and honest.

J. Suppose I allow them to be good men?

T. Then you must allow the Bible to be good and true; or else you believe that good men united to cheat the world in matters of the greatest importance. But this is not all. In rejecting Christianity you must suppose, that twelve plain countrymen, the greatest part of whom were fishers, undertook to cheat the world with a new religion; not to obtain wealth, or honour, or ease, or power; but hatred and persecution, disgrace and contempt, poverty and stripes, imprisonment and death; that these men travelled over great part of Asia, and of Europe, and, in spite of the wisdom of philosophers, the influence of priests, and the power of princes, made innumerable converts, hundreds and thousands of whom gave up every thing, even life itself, with joy and satisfaction, to preserve a good conscience and the favour of God; and yet, all the while were knaves, and hypocrites, and impostors. Now tell me, John, is not this as bad as Jonah swallowing the whale?

John was a little confounded with these questions, for he did not expect the tables to be turned upon him thus. However, after a little recollection, he proceeded.

J. Truly, Thomas, I did not think you could have preached so; but tell me now, how is it you ascribe such wonderful effects and influence to the Bible? I have read some of the morals of Seneca and Plutarch, and other heathen philosophers; now, are not these books as good as the Bible, without its strange, unaccountable stories?

T. Dear John, did you ever know any body reformed by them? What good effect have they had on you?

J. Truly not much, I believe; but how is that?

T. I will



T. I will tell you, John; it is the most strange of all these strange stories, as you call them, that does the business: I mean that of the birth, life, sufferings and death, resurrection and ascension of the Son of God?

J. How so?

T. In many respects the heathen taught the same moral duties as the Bible, though not so clearly, nor so perfectly; but they wanted the motives to virtue which the Bible alone can furnish.

J. Explain yourself, Thomas.

T. You know master has got two watches; one goes, the other does not; now, what is the reason? Have they not both the same wheels?

J. Aye; but the main spring is broken in one of them.

T. You are right, John; and this is the case here. It is the love of God which is the main spring of virtue and morality, and that is revealed only in the Bible. Here we learn, that God loved the world so as to give his Son for them: that Jesus Christ loved sinners so as to die for them: and so we learn to love him because he first loved us. Nor is this all. The heathen had a faint hope indeed of a better world hereafter; but it was all conjecture and uncertainty. Now, by the gospel, "life and immortality are brought to light;" and we know, that "the sufferings of this life are not worthy to be compared with the glory which hereafter shall be revealed."

John was all attention to this discourse, and forgot his infidel raillery. Thomas saw he had gained ground, and wished to push his advantage farther. My dear John, (said he) do you ever think of these things? You know that you must die: Is it not very desirable to die happy?

J. Truly: but is that possible? How can there be happiness in death?

T. I wish you had seen my father die. I was very young, but I never shall forget his departing words.

J. What were they?

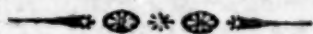
T. Oh, I never shall forget them! "Thomas," said he, taking me by the hand, while we all stood weeping around his bed, the cold sweat of death was upon him, yet joy and happiness glistened in his countenance—"Thomas," said he, "love the Bible, study, and revere, and practise it; then will you live happy, and die joyfully, as I do."

Here a pause ensued. A tear stole down the cheek of Thomas, and another started in the eye of John. As soon as he could recover himself, Thomas said, "I wish you would go with me to hear our minister on Sunday next." John made no objection, and it was soon agreed. Little passed in the week, only John was much more serious than common. Sunday came, and John went. He had seldom been at church, and the scene was almost new to

to him. The congregation was large and attentive: the minister animated and solemn. John was all eye and ear. The preacher named for his text, "How shall we escape if we neglect so great salvation?" He described the danger of the sinner: John trembled. He opened the salvation of the gospel: he wept and hid his face. After service, John went home to his father's house; but it was with an arrow in his heart. His father thought him unwell, but he could not tell what ailed him. After dinner, the usual jests and sports began: he tried to smile, to please and pacify his friends; but he tried in vain. He was like a wounded bird that chirps and flutters, but can neither fly nor sing. He returned sooner than common to his master's, in order to meet with Thomas, and unbosom his mind to him. Thomas had a sympathizing heart, and while he rejoiced in the conviction of his companion, endeavoured to sooth his troubled soul. John could jest with religion now no more. The infidel prejudices he had acquired at home, vanished like the vapours before the rising sun. He could no more question the character of Christ, because he loved him: he could no more despise the scriptures, because they were his daily food. In short, he became an eminent instance of converting grace. Through the remaining period of their apprenticeship, they took sweet counsel together, and walked to the house of God in company.

PARVALUS.

[N. York Miss. Mag.]



#### REMARKS ON 1 CORINTHIANS, V. 9—11.

*"I wrote unto you in an epistle not to company with fornicators. Yet not altogether with the fornicators of this world, or with the extortioners or with idolaters, for then must ye needs go out of the world. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such an one, no not to eat."*

VARIOUS have been the opinions which have been entertained by professing Christians, respecting the design of the apostle in these directions; some supposing it to include a prohibition against members of a church of Christ, eating at common meals with an excommunicated person, others that the offended should be debarred the privilege of partaking with the church of the sacramental supper. The writer had long been of opinion that the former sentiment was correct, but on examining and reexamining the whole chapter, doubts have arisen, whether the apostle's meaning had not been misunderstood.

1. It



1. It seems that the apostle had written to the church at Corinth on the general subject of maintaining an improper communion with immoral and scandalous persons. In which he directs them not to be "unequally yoked together with unbelievers," &c. and it would seem from his remarks to his Corinthian converts, that by attending to these, they had overlooked or neglected their duty respecting their treatment of an immoral professor. This seems to be evident from what the apostle observes, in the former part of the chapter, where he tells them, that it was commonly reported to him, that there were some amongst them who were guilty of the most flagrant offences, such as even the unbelievers were ashamed to be guilty of; and that, notwithstanding their Christian profession and character, they were so far from disciplining the offenders, that, in boasting of their Christian profession, they had made it a cloak to cover their faults. Under this apprehension he proceeds to give his directions more particularly, herein letting them know how they were to treat a brother who should be guilty of such offences; as in the 11th verse he says, "But now," that is in the former part of this chapter, "*I have written* unto you, if any man that is called a brother be a fornicator, or a covetous, &c. with such an one, no not to eat." Here the apostle speaks in the *past tense*, and by looking back to the directions he had just been giving them, we can more readily ascertain his meaning. He tells them that when they are gathered together in the name of our Lord Jesus Christ, that they should deliver such an one unto Satan, for the destruction of the flesh; that is, they were to deprive him of those privileges which as members of the gospel church they were permitted to enjoy; and in that way the incorrigible offender would be considered (agreeable to the directions of our Saviour) as an heathen man and a publican. Thus he would be deprived of his standing or membership in that church, and of the privilege of partaking with them of the gospel feast. By thus purging out the old leaven, they were directed by the apostle, to be prepared to keep the feast, which was indeed a representation of Christ our passover being sacrificed for us.

In this feast they were not to permit those who are a scandal to Christ, and his religion, to unite with them to eat. But since he, judging of them in the spirit of Christ, had declared them unfit to be members of his church, therefore, he says, put away from *amongst you* that wicked person. Here they were to put him away from *amongst them*. In this he speaks of them collectively, and in all the expressions there seems to be an allusion to their eating at the sacramental supper. This construction of the passage comports with the direction of our Saviour, that an excommunicated person should be considered and treated as an heathen man and a publican. But how are Christians to treat such? If we are to take our Saviour for an example herein, we are not bound to decline the  
common

common intercourse of eating with them; for it seems he did freely eat with publicans and sinners. When therefore a person is excommunicated, neither the church nor its individual members have any thing further to do with him in the way of discipline, so long as he continues excommunicated. For, saith the apostle, "What have *I* to do to judge them that are *without*?"

ZETHER.

[*Evan. Mag.*


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## FRAGMENTS.

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### REV. PHILIP HENRY.

WHEN some zealous people would have him to preach against top-knots and other vanities in apparel, he would say, "That was none of his business; if he could persuade people to Christ, the pride, and vanity, and excess of those things would fall of course;" and yet he had a dislike to vanity and gaiety of dress, and allowed it not in those that he had any influence upon. His rule was, that in such things we must neither be owls nor apes; not affect singularity, nor affect modishness; nor (as he used to observe, from 1 Pet. iii. 3.) "make the putting on of apparel our adorning, because Christians have better things to adorn themselves with."

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*Dr. OWEN's beautiful and instructive Comment on the words of the apostle to the Hebrews, "Ye are not come to the Mount which might be touched, and which burned with fire, nor to blackness and darkness," &c.*

"ALL the appearances of God to his church were suited to the subject matter. He appeared to Abraham in the form of a man; because he came to give a promise of the incarnation of Christ, the seed of Abraham, in whom all the families of the human race were to be blessed. To Moses he appeared in a flame of fire, in a bush, which was not consumed! to teach him that the fire of affliction, with which his church was then tried, should not consume it, because he dwelt in the bush. To Joshua he appeared as an armed man, with a sword drawn in his hand, to give promise of his presence as the Lord of hosts, the Lord mighty in battle, who would go before the armies of Israel to subdue the Canaanites, and give them possession of the promised land: but here, on Mount Sinai, he appears encompassed with all the dread and terror which the apostle so impressively describes. Why? To represent



sent the holiness and strictness of the law, and the inevitable dreadful destruction of sinners against the law, unless they betake themselves to the Mediator and his gospel for relief. This appearance was not in a plain, but on the top of a high mountain; to represent the elevated throne of the divine Majesty, who keeps himself aloof from sinners. It was in the wilderness of Sinai, an absolute solitude, remote from the habitation or converse of men. When God arraigns the conscience of the sinner before the bar of the holy law which he has broken, he will let him see nothing but his own guilty self and the justly offended Lawgiver. All relief or refuge will fail him; his conscience will be kept to that which he can neither abide nor avoid, unless he make the great plea of the blood of atonement. The law was published in a barren and fruitless desert: Sinai was named, from the brambles and bushes, which were all it bore. These made an appearance of fruitfulness at a distance; but when you approached, there was nothing but what was fit for the fire. The law, in a state of sin, will bring forth in us no fruits to God. Those who are yet under the curse, pretend to some duties of obedience, which they call good works; but when tried, they are all such as God describes: "Who would set the briars and thorns against me in battle; I would go through them; I would burn them together." No place in the inhabitable world hath been ever since more desolate and forsaken; and such it continues to the present day; by which it appears, that though there was a necessity for the renewed publication of the law, it was designed to be a continued dispensation, but should be abandoned, to make way for a new and better. Hence also we learn, that those who continue under the law shall have no token of God's presence: he dwells no more in Sinai. Here too we learn, that the holiness of places is confined to their use; which, when it ceaseth, leaveth them common. What place more holy and sacred than Sinai once? What more desolate and forsaken now; notwithstanding the wretched monastery which superstition hath there erected!"

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DR. SPENER.

SOME days before his death, he gave order that nothing (not so much as a thread) of black should be in his coffin: "For," said he, "I have been a sorrowful man these many years, lamenting the deplorable state of Christ's church militant here on earth; but now, being upon the point of retiring into the church triumphant in heaven, I will not have the least mark of sorrow left upon me; but my body shall be wrapped up all over in white, for a testimony that I die in expectation of a better and more glorious state to come."

[Evan. Mag.]

## Religious Intelligence.

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### UNITED STATES.

*A Brief Account of the Proceedings of the Committee, appointed by the Yearly Meeting of Friends, held in Baltimore, for promoting the Improvement and Civilization of the Indian Natives.*

A WEIGHTY concern having been opened in the year 1795 in our yearly meeting, respecting the difficulties and distresses to which the Indian natives of this land were subject, it obtained the serious attention of Friends, and many observations were made relative to the kindness of their ancestors to ours in the early settlement of this country, exciting to a deep consideration and inquiry, whether, under the influence of that exalted benevolence and good will to men, which our holy profession inculcates, there was not something for us, as a society, to do for them towards promoting their religious instruction, knowledge of agriculture, and useful mechanic arts?

A solemnity prevailing, the sentiments of many were expressed, evidencing a near sympathy with them; the meeting therefore united in recommending to our quarterly and monthly meetings, to open subscriptions amongst our members for their relief, and appointed a committee, to pay such attention to the interesting concern, as they might be enabled to render.

The committee, after having fully considered the subject of their appointment, concluded as the most effectual way of obtaining correct information of the situation and disposition of the Indians, to appoint a deputation from amongst themselves, to visit the *Shawaneese*, *Delawares*, *Wyandots*, or such other nations, north west of the river Ohio, as they might find practicable. The Friends who were nominated to this service, having first obtained the approbation of government, proceeded in the summer of 1796, as far as

the forks of the Muskingum river, at which place they had been informed that a considerable number of Indians were collected; but upon their arrival there, they found all the chiefs, and most of the hunters, had dispersed. And it not appearing practicable to convene them in a suitable manner for a conference at that time, they returned without accomplishing the object of their visit; they however saw divers hunters and others, who appeared to be well disposed to receive the instruction and assistance, which Friends proposed to furnish them.

The committee being still deficient in the necessary information, to enable them to proceed with safety in so important an undertaking, one of their number offered, in the fall of this year, to undertake a visit to the Indians, for the purpose of obtaining a more satisfactory knowledge respecting them; and his proposal being approved, he was encouraged to proceed therein as soon as might be practicable. Accordingly, in the spring of 1797, he, with two others of the committee, who became concerned to unite with him, made them a visit; in the course of which, having passed by a number of their hunting camps, and several of their towns, they had large opportunity of discovering their situation, often exposed to the unclemency of the seasons, with a very precarious, and often a very scanty supply of food and cloathing, they suffered all the miseries of extreme poverty, in a country, which, from its great fertility, would, with but little cultivation, abundantly supply them with all the necessaries of life.

These



These Friends had an opportunity with some of the chiefs and hunters of the *Wyandot* and *Delaware* nations, in which they informed them of the concern of Friends relative to them, and endeavoured to impress on their minds, the advantages they would derive, from permitting to be introduced amongst their people, a knowledge of agriculture, and some of the most useful mechanic arts. The Indians appeared to give close attention to their communication, promised to lay the matter before their grand council, and inform us of their conclusion upon the subject.——No way opened, during the year 1798, to proceed, in carrying the concern of the Yearly Meeting into effect, except that the committee furnished a few implements of husbandry, and other assistance, to some Indian families, which were situated upon the branches of the *Tuskarawas* river.

In the Second Month, 1799, the committee received a speech, and belt of Wampum, from Tarhie, the principal chief of the *Wyandot* nation, delivered at Detroit, in the Ninth Month preceding; of which the following is an extract:

“Brethren Quakers,

“You remember that we once met at a certain place. When we had there met, a great many good things were said, and much friendship was professed between us.

“Brothers,

“You told us at that time, that you not only took us by the *hand*; but that you held us fast by the *arm*: that you then formed a chain of friendship. You said, that it was not a chain of iron; but that it was a chain of precious metal, a chain of silver, that would never get rusty; and that this chain would bind us in brotherly affection forever.

“Brethren, listen:

“We have often heard that you were a good and a faithful people, ever ready to do justice and good to all men, without distinction of colour; therefore we love you the more sincerely, because of the goodness of your hearts, which has been

talked of amongst our nations, long since.

“Brethren, listen:

“You have informed us, that you intend to visit us; yes, that even in our tents and cabins, you will take us by the hand. You, brethren, cannot admit a doubt, but that we would be very happy to see you.

“Brethren, listen:

“It is but proper to inform you at this time, that when you do come forward to see us, you will, no doubt, pass by my place of residence at *San Dusky*. I will then take you not only by the hand, but by the arm, and will conduct you safely to the *grand council fire* of our great *SASTERETSEY*, where all good things are transacted, and where nothing bad is permitted to appear. When in the grand council of our *Sasteretsey*, we will then sit down together, in peace and friendship, as brethren are accustomed to do, after a long absence; and remind each other, and talk of those things that were done between our GOOD GRAND FATHERS, when they first met upon our lands—upon this great island!

“Brethren,

“May the Great Spirit, the Master of light and life, so dispose the hearts and minds of all our nations and people, that the calamities of war may never more be felt, or known by any of them; that our roads and paths may never more be stained with the blood of our young warriors; and that our helpless women and children may live in peace and happiness.”

After a consideration of the foregoing communication from the *Wyandot* nation of Indians, the committee concluded to appoint a few Friends to make them a visit, agreeably to their request. These were directed to cultivate a friendly correspondence with them, and afford them such assistance as they might be enabled to render. They accordingly proceeded in the visit, with an intention of being at their general Council; and after passing through several of their towns, arrived

arrived on the third of the sixth month at upper San Dusky, the principal village of the *Wyandots*, where they were received in a friendly manner, by Tarhie, (the Crane) and others of that nation.

Upon conferring with these Indians, it was found, that a mistake had been made in the translation of the speech, which they had sent to Friends, respecting the time of opening their great Council, to which Friends had been invited. They now informed, that it began annually at the full moon, in the sixth month. Finding it would be difficult to procure food for themselves and horses there until that time, the committee concluded it was best, under their present circumstances, to propose to Tarhie, a conference with him and the other chiefs, who were then at and in the neighbourhood of San Dusky; which was accordingly agreed to; and at the time appointed, they met him and several other chiefs, together with a number of their hunters, at his own house; when they had a full opportunity with them on the subject of their visit.

Their communication appeared to be received with great satisfaction by the Indians, and in their answer, delivered on some strings of Wampum, they expressed the gratitude they felt, for the care and friendship which their beloved brethren, the Quakers, had always manifested for the Indians, and promised, as soon as the grand Council met, that they would communicate fully to it, the concern which our society felt for their improvement, and inform us by a written speech of their conclusion thereon.

Whilst these Friends were at San Dusky, and other villages, their minds were often deeply affected, under the sorrowful consideration, of the baneful effects of spirituous liquors upon the Indians, they being at that time supplied with it in almost every village, by Canadian traders, residing amongst them; and they were confirmed in the opinion, that unless these traders

could be restrained from furnishing them with this destructive article, in exchange for their skins and furs, they would not easily be persuaded, to turn their minds towards agriculture and the useful arts. Notwithstanding which discouragement, the great affection they have for our society, manifested on all occasions whilst the committee were amongst them, induced them to hope, that Friends would endeavour to keep under the weight of the concern, and be prepared to proceed in the benevolent work, whenever way might open for further service amongst them.

*To be continued.*

## FOREIGN.

### FRANCE.

The Grand Sanhedrim at Paris have come to various Resolutions and Decrees; among which the following are some of the most important; and will highly interest those who, at this juncture, are concerned for the conversion and happiness of the children of Abraham. They are copied from the *Journal de Commerce*, of April 3.

*Decisions of the Grand Sanhedrim, convoked at Paris, in virtue of the Orders of his Majesty, the Emperor and King.*

#### ART. V.—*Moral Relations.*

THE Grand Sanhedrim, wishing to determine what are the relations which the law of Moses prescribes to the Jews, toward the individuals of the nations among which they live, and which, professing another religion, acknowledge God the Creator of heaven and earth,

Declare, That every individual professing the religion of Moses, who does not practise justice and charity towards all men adoring the Eternal, independently of their particular creed, sins essentially against the law of Moses:

That,



That, in the eye of justice, every thing prohibited by the holy scriptures, as being contrary to it, is absolute, and without respect of persons :

That the Decalogue and the sacred books contained in the commandments of God, in this respect, establish no particular relation, and indicate neither quality, nor condition, nor religion, to which they exclusively apply. In short, that they are common to the relations of the Israelite with all men in general ; and that every Israelite who infringes them towards any person, be he whom he may, is equally criminal and reprehensible in the eyes of the Lord :

That this doctrine is also taught by the doctors of the law, which never cease to preach the love of God and of his creatures ; (*Traite d'Abot*, chap. vi. s. 6) and who formally declare, that the recompenses of life eternal are reserved to the virtuous men of all nations : That we find in the Prophets multiplied proofs which establish, that Israel is not the enemy of those who profess a different religion ; that, with respect to charity, Moses, as has been already related, prescribes it in the name of God, as an obligation, " Love thy neighbour as thyself, for I am the Lord."

" But the stranger that dwelleth with you shall be as one of yourselves, and thou shalt love him as thyself ; for ye were strangers in the land of Egypt : I am the Lord your God." (Lev. xix. 34.) David says, " The mercy of God extends to all his works." (Ps. cxlv. 9.) " What does the Lord require of you ;" says Micah. " Nothing more than to be just :—exercise charity." (chap. vi. 8.) Our doctors declare, that a man who pities the misfortunes of his fellow creatures, is, in our eyes, as if he was an issue of the blood of Abraham. (Hirubin vii.)

That every Israelite, in their conduct towards the descendants of Noah, shall love them as their brethren, whatever be their religion ; shall visit their sick and bury their dead ; shall assist their poor as

those of Israel ; and that there is no act of charity, nor work of mercy, with which they can dispense towards them.

According to these motives, grounded upon the spirit and letter of the holy scripture,

The Grand Sanhedrim prescribes to all the Israelites, as a duty essentially religious, and inherent in their creed, the habitual and constant practice towards all men acknowledging God the Creator of heaven and earth, whatever religion they profess, of acts of justice and charity, the performance of which is prescribed by the sacred books.

#### ART. VI.

##### *Civil and Political Relations.*

The Grand Sanhedrim, penetrated with the utility which should result to the Israelites from an authentic declaration, which fixes and determines their obligations as members of the state to which they belong, and wishing that no person should be ignorant what are, in this respect, the principles which the doctors of the law, and the chief men of Israel profess and prescribe to their fellow worshippers in the countries where they are not excluded from all the advantages of civil society, particularly in France and the kingdom of Italy,

Declare, That it is the religious duty of every Israelite born and educated in a state, or who shall become a citizen by residence or otherwise, to conform to the laws which determine the conditions of citizenship, to regard the said state as his country :

That those duties which flow from the nature of things, which are conformable to the destination of men in society, agree with the word of God also.

Daniel says to Darius, " that he was only saved from the fury of the lions, because he was equally faithful to his God and his king." Chap. vi. 22, 23.

Jeremiah recommends to all the Hebrews to regard Babylon as their country : " Concur with all your might to its welfare." Jer. xxxix. 7. We read in the same book the oath which

which Gedaliah administered to the Israelites: "Fear not," he tells them, "to serve the Chaldeans; live in the country, be faithful to the king of Babylon, and you shall live happily."

"Fear God and your sovereign," says Solomon. Prov. xxiv. 21.

That every thing prescribes to the Israelite to have towards his prince and his laws, the respect, the attachment, and the fidelity, which all his subjects owe to him as a tribute:

That every thing obliges him not to separate his own interest from that of the public; nor his destiny, or that of his family, from the destiny of the great family of the state; that he ought to be afflicted at its reverses of fortune, congratulate with its triumphs, and concur, with all his faculties, to the welfare of his fellow citizens.

In consequence of this, the Grand Sanhedrim ordains, That every Israelite born and educated in France, and the kingdom of Italy, and treated by the laws of the two states as a citizen, is obliged religiously to regard them as his country, to serve them, to defend them, to obey the laws, and to conform himself in all his transactions to the dispositions of the civil code:

And, moreover, the Grand Sanhedrim declare, That every Israelite, called on the military service, is freed by the law, during the term of his service, from all religious observances irreconcilable with his own tenets.

#### ART. VII.—*Useful Professions.*

The Grand Sanhedrim, wishing to inform the Israelites, and particularly those of France and Italy, of the necessity under which they are, and the advantages which will result from their devoting themselves to agriculture, of possessing landed estates, of exercising arts and callings, of cultivating the sciences, which admit of their embracing the liberal professions; and considering that for a long time the Israelites of the two countries have been under the necessity of renouncing, in a great measure,

mechanical labour, and chiefly the culture of the ground, which was in ancient times their favourite occupation,—this disadvantageous renunciation must be attributed to the vicissitudes of their state, to the uncertainty in which they were, as well with respect to their personal security, as with regard to their property; as also to the obstacles of all kinds which the regulations and the laws of nations opposed to the free development of their industry and activity:

That this renunciation is not merely the result of the principles of their religion, or of the interpretation which their doctors, both ancient and modern, give of them, but rather an unhappy effect of the habits which the privation of the free exercise of their industrious faculties has made them contract:

That it results, on the contrary, from the letter and spirit of the Mosaic legislation; that manual labour was held in honour among the children of Israel; and that there is no mechanical art which is interdicted to them by name, since the holy scripture invites them and recommends to them to occupy themselves in this manner:

That this truth is demonstrated by the collection of the laws of Moses, and several particular texts, such as the following, among others:

Psalm cxxvii.—"When thou shalt enjoy the labour of thy hands, thou shalt be fortunate, and have abundance."

Prov. xxviii. 29.—"He who cultivates his lands shall have abundance; but he who lives in idleness is in famine."

*Misna, Traite d' Abot*, ch. i. "Love labour, and shun idleness."

That it follows eventually from these texts, not only that no honest calling is interdicted to the Israelites, but that religion attaches merit to the exercise of their callings; and that it is agreeable to the eyes of the Most High, that every one should follow some calling, and make it, as far as depends upon himself, the object of his occupations:

That



That this doctrine is confirmed by the Talmud, which, regarding idleness as the source of vice, positively declares, That the father, who does not teach a profession to his child, educates him for the life of a robber. *Vide Kiduschim i.*

Therefore the Grand Sanhedrim, in virtue of the powers with which it is clothed,

Order all Israelites, and particularly those of France and Italy, who nevertheless enjoy civil and political rights, to ascertain and adopt the most proper means to inspire a love of industry in youth, and to direct it to the exercise of arts and callings, as well as liberal professions; considering that this praiseworthy exercise is conformable to our holy religion, favourable to good morals, and essentially useful to the country, which can only regard idle men as dangerous citizens.

Moreover, the Grand Sanhedrim invite the Israelites of the two states of France and Italy to acquire landed property, as a mean of attaching themselves more to their country, of enabling them to renounce such occupations as render men odious and despicable in the eyes of their fellow citizens, and to do all which depends upon us to acquire their esteem and good will.



*Extract of a Letter from a pious Peasant in Austria.*

Oh that I could find words to express the great goodness of God, and magnify the holy name of the Lord of Zebaoth, who in this year again hath manifested himself in so many ways to us poor beings of clay, by his love and grace, patience and long suffering, giving and forgiving, bearing us, comforting us, and providing for us! Throughout this whole year we have experienced the great faithfulness of our all-merciful Lord. Though every thing else come to an end, God's love endureth forever! When I contemplated the state in which the greater part of the inhabitants of Austria were; to what

a pitch luxury had risen; how universally levity, avarice, and profusion prevailed, I thought within myself, this state of things cannot last; some judgment must come over us; God's faithfulness is too great; he has the welfare of mankind too much at heart to suffer it; and since many will not be led by God's goodness to repentance, we have assuredly to expect that terror and dismay will come over us, in order to stay the farther progress of depravity, to chastise levity, to sweep away the hoards accumulated by avarice, and to impose restraint upon sensuality: And, behold, ere we were aware, the fury of the enemy broke in upon our borders; terror and dismay now reigned every where; the distress was great and universal; and yet it might have risen to a greater height. But why did it not? This we have to attribute solely to the everlasting mercy of God in Christ Jesus, who hath dealt compassionately with us. The mighty hand of the Lord hath helped us through, that we have not been wholly consumed. There are indeed some who have lost all their possessions; some, even their lives, or their healths; but whoever is a little in the practice of self-examination, must confess that we deserved far more than we had to endure; that we have been dealt with, not according to our transgressions, but according to mercy. Oh that God's wise purpose may now have been accomplished with some, for that is worth every thing! When recollection is awakened, and a living faith in the Lord of glory is brought about, then will love also more abound! What is good will be sought for and encouraged; eyes, mouth, and heart will be directed to Jesus Christ, the Author, Mediator, and Finisher. How many such fruits have not already appeared! How many a soul that hath long remained in bondage has now recovered its liberty! God's ways are marvellous ways! "Where nothing seemed to be doing, wonders are brought to light!" Hallelujah!

[Evan. Mag.]

ORDINATIONS.

### Ordinations.

Ordained at Braintree, Ver. Sept. 23d. Rev. Ammi Nichols. Introductory prayer by Rev. Mr. Fuller of Vershire; sermon by Rev. Mr. Strong of Randolph, Mass. consecrating prayer by Rev. Mr. Lyman of Brookfield; charge by Rev. Dr. Burton of Thetford; right hand by Rev. Mr. Fuller of Royalton; concluding prayer by Rev. Mr. Waldo of Williamston.

At Carver, (Mass.) Oct. 7th, Rev. John Shaw. Introductory prayer by Rev. Mr. Strong of Randolph; sermon by Rev. Mr. Niles of Abington; consecrating prayer by Rev. Mr. Everett of Wareham; charge by Rev. Mr. Barker of Middleborough; right hand by Rev. Mr. Judson of Plymouth; concluding prayer by Rev. Mr. Kendall of Plymouth.

### Obituary.

*Extract of a Letter to a Friend, dated Beverly, Oct. 14, 1807.*

"Respected —, the recent judgments of God upon this church and society have been peculiarly striking, awful and alarming. Besides others who have gradually fallen, eight grown persons of our small parish have within a few months died very suddenly. Among the number we have the affliction to reckon our worthy and amiable sister and friend, I had almost said mother, Mrs. Pickard, and her excellent daughter, Mrs. Wallis, who was also a sister in the church. They were both buried last week, one on Monday, and the other on Saturday. How great is the loss sustained by their connexions, by us, by the church, by the society, by the world! How very rarely do we find a person so sincere, so engaged, so

persevering, so uniform, in doing good, as Mrs. Pickard has been! She seemed to feel as though she had done nothing, while she saw any thing more that she could do. As she lived, so she died, like a real Christian, esteeming all her good works as nothing, and building wholly upon Christ her hope of pardon and salvation. How loud, how affecting, is the warning voice of Heaven to us, to you, to be also ready! O that you could enjoy that rational, firm and uniform hope of a blissful immortality, that she appeared to enjoy! After such various afflictions, toils and anxieties, as you have endured, how desirable is *that rest*, which remaineth to the people of God!"

### Poetry.

#### MEDITATION ON HUMAN FRAILTY.

ALAS! the thread of life must quickly break,  
And this weak frame down to the grave descend;  
O that my God peace to my soul would speak,  
Before this transient life shall have an end.  
Fearless I stand on danger's awful brink,  
Nor shrink to view while thousands round me fall;  
Permit me, righteous Saviour, not to sink,  
Ere I a suppliant on thy mercy call.  
Teach me to feel my dang'rous, wretched state;  
For only refuge bid me fly to thee;  
Teach me to love that God I fear to hate.  
His justice, mercy, goodness, make me see.  
Bow to thy will this adamant heart,  
Which soft, persuasive language ne'er could move;  
From ev'ry earthly object make me part,  
And love a Being, who deserves my love.  
Then with harmonious notes my voice I'll tune,  
And sing with grateful heart my sins forgiven;  
Ascribing praise to Christ for all that's done,  
I'll lay me down and breathe my soul to Heaven.